

# ENGLAND'S

L A T E

Miseries, Mercies, and Miscarriages :

O R,

A Parallel betwixt the sometime CASE

O F T H E

I S R A E L I T I S H,

And the late condition of the

E N G L I S H.

Wherein is shewed our late Bondage in *England*, to  
have been as great as theirs in *Egypt*; our Deliverance  
as glorious, our carriage towards God as unkind.

*Forty years long was I grieved With this Generation, and said, It is a  
people that do err in their hearts, for they have not known my ways, Psal. 95. 10.*

Likewise,

Gods great things for *Englands* great Deliverance :

And these,

First, in reference to our *Parliament*; secondly, *Armies*;  
thirdly, *Enemies*; fourthly, *Changes*.

Wherein is plainly shewed, that God alone hath done all, and what all that hath been  
done for us, should work upon, and in us.

By *John Flowre*, M. of Arts, and Preacher of the Word at  
*Ilmington in Warwickshire*.

Why doth the Heathen rage, and the People imagine a vain thing? *Psal. 2. 1.*

*Curq, fremunt Gentes in cassum multa loquentes?  
Cuncta reges dominum, vel ruet ipse Deus.*

Be calm ye Nations, let your fury fall,  
For God alone will rule or ruin all.

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spread-Eagle at the West end of *Pauls*, 1 6 5 1.





# To the Honourable

Colonel *Puresfoy*, a Member of Parliament, and Councel of State for the Commonwealth; and Col. *Edward Peyto*, Iustice of the Peace, and one of the Commissioners of the *Militia* for the County of *Warwick*.

*Most Noble Sirs,*



It is a thing of much concernment at all times, so it is also of great difficulty many times, to know rightly how to distinguish betwixt *Mercy* and *Iudgement*, they are oftentimes so alike; And therefore do the generality so commonly

## *The Epistle Dedicatory.*

monly mistake the one for the other.

'Tis very true, That the ways of the Lord are *unsearchable*, and his pathes *past finding out*, like the soaring of an Eagle in the Ayr, the creeping of a Serpent upon a Rock, the gliding of a Ship upon the waters; But yet it is as true, *That the secret of the Lord is with them that fear him*; and as the Psalmist saith, *Psalm 107.* (speaking before of the various providence of God, and changes that happen to men,) *Those that are wise to observe these things, even they shall understand the loving kindness of the Lord.*

As it is very useful for, and much advantageous to Christians to observe the various dealings and ways and providences of God, that so they may draw conclusions of love, and grace, and salvation from them; so also, there is great need of much heavenly wisdom and understanding to help them on in this work.

The Psalmist (as before) proposeth Wisdom as a condition, (*sine qua non*) or without which we cannot so observe his various and misterious providences so, as

vinom

& A

to



## *The Epistle Dedicatory.*

to see his loving kindness, and our deliverance in them; for saith he, Those that are wise to observe, &c.

And indeed good reason may be given for this, for the providences of God, as they are *various*, so they are very *mysterious*, in so much that many times, though they never seem so to the eye of faith, yet to the eye of reason they seem to contradict, & thwart, and cross one another; And this puts a natural man so often to the stand, this makes him oftentimes at his wits end, these things are too wonderfull for him; and therefore when *David* had in an admiring way cryed out, as *Psal. 92. 5.* O Lord how great are they works! and thy wayes are very deep, he concludes in *ver. 6.* A brutish man knoweth not, neither doth a fool (that is a meer natural man) understand this.

As it is then very usefull and requisite that Christians should observe the various providences of God, so it is also very needfull that they pray for much, and exercise all their wisdom in the consideration, and observation of those many, and mysterious providences; for though righteousness

### *The Epistle Dedicatory.*

and judgement be ever the habitation of Gods Throne, yet oftentimes *Clouds and darknes* are round about him.

We are fallen into an age wherein (even among Christians themselves) there is either too much of wilfulness in opinion, or too little of wisdom in the observation, and consideration of providences.

Or else how comes it about that the great things of God are so slighted, so repined at by so many?

It is a *certain*, though a most *sad* truth, that we in this Land are a people whom God must either save against our wills, or not at all; were he man and not God he would never do it; but he is God and not man, and therefore we are not consumed.

The work in hand is great, the labourers few, the discouragements many, and therefore they engaged in this work had need to strengthen one anothers hands.

Amongst those that have put their hands to this plough, Your honours are not the least; how eminently active you both have been, and are, to *settle*, and conserve the peace and freedom of this commonwealth;

## *The Epistle Dedicatory.*

wealth, is not, cannot be unknown to any that ever heard of your names; and though for your love, and labour, you may be murmured at by an ungratefull people, which for your love are become your enemies, as was *Dauids* case, yet you shall one day receive better wages from him whose work, and not your own, you have done, you are a doing. Therefore I beseech you pardon me whilst I take the boldness to remember you, and present to you singly, that place, *Rev. 2. 10.* *πιστευσας ἄχρι θανάτου, ἔσθι τὸν θάνατον, καὶ δώσω σοι τὴν ζωὴν.* *be thou faithful unto the death, you know what follows* *καὶ δώσω σοι τὴν ζωὴν, a Crown of life.*

You are in a way wherein you must expect many rubs, many pricks, for you dwell amongst *Thornes*. I question not, but before you fell to work, you cast up what this building would cost you; I doubt not but that you are both *premoniti*, and *premuniti*; forewarn'd of, and forearm'd for whatsoever may befall you. Shew that you are so in the worst of times, and let the work seem never so difficult, yet be not discouraged to say with *Iudab*, *Nehe- miah. 4. 10.* *The strength of the bearers of*

## *The Epistle Dedicatory.*

*burdens is decayed, and there is much rubbish.*

O! This much *rubbish* hath made so many run away from the work; but God hath swept away much, and no doubt at last will clear all; he may lead us again thorough a red Sea, but hee'l return the waters upon the *Egyptians*.

Therefore though *Sanballats* and *Tobiabs* laugh at you and your work, though they tell you that a fox if he go upon it will break down your stone wall, yet be not discouraged; but do as he did in this case, give your selves unto prayer, and say with him, *Chap. 4. v. 4. Hear O our God, for we are despised, and turn their reproach upon their own heads. And let your answer to all their boastings, and revilings, be like that valiant Nehemiah, Chap. 2. v. 20. The God of heaven he will prosper us, therefore we his servants will arise (will go on) and build.*

To the erecting of a great fabrick, all manner of labourers may be, yea are of use, as well *hewers of wood and drawers of water*, as those that work in *Gold and Silver*.

All

## *The Epistle Dedicatory.*

All cannot act in the same sphere, there's difference both of places and Persons; and God requires no more, though he accepts of less then he gives.

I cannot offer that *Gold* and *Silver* which others may, others have done, but ( being convinc'd of the justness of the cause ) I hear bring my *Wood* and *water* for the service of this structure.

I know that what may be ( though in never so mean a way ) serviceable to the State, and usefull toward the carrying on of this great work, will not in any wise be contemptible in the eyes of your Honors, who both are such eminent instruments in it, and also encouragers to others to put their hands to it.

My engagements also to both your Honors for your countenance and respects, as likewise for many personal favours, are very great, never to be numbred, but ever to be remembred.

Now as the first consideration doth create in me a confidence, so this latter lays upon me a necessity, that I cannot but present this small piece of my labours to your Honors. ( 23 ) Which



*The Epistle Dedicatory.*

Which if you please to look upon, and accept as an humble acknowledgement of my *duty* to your selves, and *loyalty* to the State, I have then all that I desire for my self; and what I wish unto your Honors, is, Grace here, and Glory hereafter,

Which shall be the prayer of

*Your Honors most devoted*

*Servant,*

**J. FLOWRE.**



## To the READER.

Reader,



*Had it not been for that malignant humor, and perverse carriage of too many amongst us, that song that was Prophecied one day to be sung in the Land of Judah, Isai. 26. 1. might at this day have been singing in the Commonwealth of England, We have a strong City, salvation hath God appointed for walls and bulwarks.*

*It may be said of many in these days, as in ver. 11. of that Chapter, Lord, when thy hand is lifted up, they will not see, but they shall see and be ashamed.*

*In this little Tractate, thou mayst read the great things, and mercies of a gracious God, and the small Returns, and Miscarriages of an ungrateful people. What is said here, is meant to cure the distemper, rather then to uncover the shame of a froward and pervers Generation.*

*If any wound me for seeking to heal them, I have as much patience to suffer, as they perversness to smite.*

*What is said here will without doubt be offensive to many, may be it may rub too much upon the sore.*

## To the Reader.

*I know that my affection to the publike Cause, and Peace of this Commonwealth, will be a cause of much disaffection in many, both to my person and repute.*

*If many evil Arrows be shot against me, they will not come unexpected; I look not for any thing more, and care for nothing less.*

*I look upon what is now acting in this Land as the Work and Will of God, and not as the way of man; and if many had not been more blind, or at leastwise more obstinate then the Egyptians, they might have seen, and would have cried out, The finger of the Lord before this time.*

*The Lord open all our eyes, close up all our breaches, and so weed out Self-Interest out of every one of our hearts, that we may all at last heartily pray, not ours, but thy Kingdom come; not ours, but thy Will be done in Earth as it is in Heaven,*

*Which is the prayer of,*

Reader,

*Thy Friend and Servant*

*in Christ Jesus,*

JOHN FLOWRE.

# Englands late MISERIES, MERGIES, and MISCARIAGES.

*Psalm 106. v. 21.*  
*They forgot God their Saviour, which had done great things in Egypt.*

**I**N this Psalm, as to the general, you are presented with an History, or enumeration of *Mergies, Rebellions, Judgements.*  
*Mergies in the Van, from vers. 1. to the 12.*  
*Rebellions in the middle, from vers. 12. to the 40.*  
*Judgements in the Reer, from vers. 40. to the end of the Psalm.*

The *Mergies* are of God, the *Rebellions* of the *Israelites*, the *Judgements* from God upon the *Rebellions*.

From which general overlook or review of the Psalm, this particular observation presents it self to us.

That where *Mercy* leads on the Van, and *Rebellion* or unthankfulness appears in the Midst, there *Judgement* or punishment is sure to bring up the Reer.

Thus much in general for the scope of the Psalm; in my Text there is a

First, a Charge.

Secondly, the ground or reason of this Charge.

The Charge, *they forgot God*

The ground or reason of this Charge, *who had done great things in Egypt.*

If the people begin to plead thus to Gods charge, What reason hath God to charge us with unthankfulness, or forgetfulness? Suppose we do, or have forgot him, What hath he done for us, that doth so oblige us to a remembrance? upon what grounds doth he thus charge us?

B

Why,

Why, Here is Gods ground for, or the reason of this Charge in the latter part of the Text, *who had done great things in Egypt.*

As if God had said, I have done much for you, and therefore I have cause to expect a little from you, and to charge you with base ingratitude for that *nothing* which I have received.

From this Charge here in my Text against the *Israelites*, to wit, *That they forgot God their Saviour, who had done great things in Egypt;*

We may directly, and consequently draw these following positions.

- Doct.* 1. That even those very people for whom God hath done great things, are very apt, notwithstanding all, to forget him.
- Doct.* 2. That God takes notice of the ingratitude, and forgetfulness of such a people for whom he hath done great things.
- Doct.* 3. That it is a dangerous thing for a people whom God hath saved, or is saving, not to mind those great things he doth, or to forget those great things he hath done for them.
- Doct.* 4. That when God hath done great things for a Land or Nation, he expects and looks for great acknowledgements, great thanksgivings.
- Doct.* 5. That when, and where God begins, he commonly doth great things.

I shall wave the two first positions, and only handle the three last, as the subject matter of my whole Discourse.

And first of the first, to wit,

- Doct.* 1. That it is a dangerous thing for a people whom God is saving, or hath saved, not to mind those things he doth, or to forget those great things he hath done for them.

- Ans.* 1. And that first, because God is very quick-sighted, apt to espie and note the signs and tokens of their forgetfulness and ingratitude, if any people for whom he hath done great things wear such marks about them.

The Jews, after their great deliverance from Egypt, had no sooner made them a golden Calf, (an express character of their forgetting God) *Exod. 32. 1.* but presently the Lord takes notice of it, *ver. 9. I have seen this people, and behold it is a stiff-necked people.* So in *Jer. 7. 8, 9, 10.* when the people (as there) had so far forgotten God, as to neglect him, and that service due unto the remembrance of his great name, which had done such great things for



for them, why presently, *behold I have seen it*, saith the Lord, *vers. 11.* So again, *Jer. 12. 17.* the people no sooner went a whoring after strange gods, forgetting that true God which had done all that had been done for them, but presently there's notice taken of it, *I have seen thy adulteries, vers. 17.* Thus God is very open-eyed, apt to see, or note, the forgetfulness of a people, and therefore this is a dangerous *Livery* for any people to wear, for whom God hath done great things.

Secondly, 'Tis dangerous for a people whom God hath saved, or is saving, to forget, &c.

Because as God is apt to note forgetfulness, so he's apt al- *Reas. 2.* so to be affected with it, that is, so as to be deeply troubled with, and grieved at it, (as I may so say) for so the Lord expresseth himself, *Psal. 95. 10.* *forty years long was I grieved with this generation*, and all was, because they forgot him and his ways.

Now to grieve God is a matter of very dangerous consequence; those rebellious *Israelites* proved it to be so, by sad experience, (God grant their punishment may be our warning) for therefore unto them, (that is, to those grievors of him) he *swore in his wrath that they should never enter into his rest.*

Thirdly, When God is doing great things for a people, 'tis a dangerous thing for them, not to eye and take notice of Gods goodness to them.

Because this, to wit, a not eying, or registering in our hearts the *Reas. 3.* good and great things of God, when he is about some great work for a people; This I say, may endanger a stoppage of the work in hand: This sometimes causeth God to think of breaking off before he hath brought the work to perfection, of sitting down in the mid-way before he hath led such an ungrateful and forgetful people to their journeys end.

The *Israelites* not observing, and minding what great salvation God was working for them in their deliverance out of *Egypt*, and guidance towards the Land of *Canaan*; Why truly, this had like to have put a stop to the whole work, to have cut it short in the very middle, and ruined them all, for God eying their not eying of him in his ways towards them, expresseth himself thus to *Moses*, *Exod. 32. 10.* *Let me alone, that I may destroy them.* Thus, let us all consider what a dangerous thing it is not to minde, and eye God in his several ways and providences, especially when

he is doing, or hath done some great thing for us.

Use.

O then let all consider and remember the loving kindnesse of the Lord, and be ever talking, ( to his great praise ) of his Noble and heroick deeds.

The effect  
of noting  
& consider-  
ing Gods  
providen-  
ces.

Hath God wrought any work of wonder for us hath he delivered us when there was none to help? advanc'd us when we were full low? O let our eyes be ever lifted towards those hills from whence Salvation hath come to us; Let our meditations be still upon what God hath done for us, for this will be a special antidote against any venomous risings of distrust or faintheartedness within us; and also a good preservative, or a special cordial to strengthen our faith, and maintain courage and confidence within us.

1.  
Effect.

I say to remember God, and what he hath done for us; this will first expell diffidence or distrust, and nourish faith in every one of us.

Whats the reason that we do not, we cannot beleieve and be confident, that when we are at the very pits brink of such or such a danger, that then, though *Winde* and *Tide*, and all be against us, yet for all this God will work out Salvation and deliverance for us? why truly one chief cause of such diffidence and distrust is, because we bear not in minde, we remember not what God hath formerly done for us; that he hath wrought as great a deliverance for us in time past as this, that he hath level'd as great mountains, overthrown as great enemies as these, or else, how can they doubt of Gods drying up of a Jordan, that remember what he did at the red Sea?

2.  
Effect.

Secondly, to remember Gods former providences, and what he hath done for us, this makes a man couragious, and manfull in time of apparent danger; What was it that made *David* so hardy, as to offer himself to combate with that huge *Goliath* before whom all the men of *Israel* fled and none durst look him in the face?

Why *David* gives the reason of this his courage and confidence to fight with, and overcome the *Philistine*, 1 Sam. 17. 36. *Thy servant once slew a Lyon and a Bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the Armies of the living God.*

What en-  
couraged  
*David* to  
venture  
upon *Goliath*.

Just now when *David* was to encounter with *Goliath*, why as he had formerly *ford* up, so now he *draws out*, or calls to consideration what God had done, and how he had delivered him before, and this makes him couragious, for saith he *verse 37: The Lord that de-*  
*livered*

*livered me out of the Paw of the Lyon, and out of the mouth of the Bear, he will deliver me out of the hand of this Philistine.*

Thus you see that *David* by storing up Gods former dealings with him, and care over him, was by this encouraged to venture upon a new danger that appeared before him. And so doubtless if all Gods people would but carefully lay up and remember former providences and deliverances which they have had experience of, there would be more of *Faith*, and less of *Fear*, more of *Courage* and less of *Cowardise* among them all. What would make the Godly ever courageous.

O then let those former and late deliverances which God hath wonderfully wrought for us here in this Land of our Nativity, be Engraven with a Pen of Iron upon the hearts of every one of us. That so we may, with less of doubting trust God for more; and with joyfull hearts praise him for that *much* he hath wrought for us. O that those words of *David*, *Psal.* 103. 2. Were ever to be heard sounding from every one of our mouthes; *What shall I render unto the Lord for all his benefits?*

And this brings me to the second Position which I am to speak of; That when God hath done great things for a Land, a People, he (as he well deserves,) expects and looks for great acknowledgements, great thanksgivings. Doct. 2.

Though the least of Gods mercies be larger then can possibly be the greatest return of our prayes, yet according to the greatness and seasonableness of the mercy, or deliverance, God requires (and very reason tells us this should be so) that we should endeavour to sute our Praises, and acknowledgements.

For a private and personal Mercy, or deliverance, God (at least) looks for a private and personall acknowledgement, and thanksgiving. Psal. 50. 15.

For a publique and National mercy or deliverance, he expects a publique and National praise, and acknowledgement. This hath been the way of Gods people, to wit, to Labour to sute their praises with their Mercies, as *Exod.* 14. There was a publique, a National deliverance; and there was a publique and National thanksgiving for it; for saith the Text, *Then sang Moses*, but the deliverance was not only *Moses*, but the whole peoples, and therefore it followeth, *and all the children of Israel with him.* This is Gods due and his peoples duty.

Thus the Jews, being by the great providence of God delivered from *Hamans* conspiracy; as the deliverance was publique and na-

tional, so was the praise and memorial, as *Heb. 9. 27, 28.*

Thus, as God deserves, so he expects great praises, for great performances; therefore he saith, *Psal. 50. 15. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.*

*Use 1.*

Is this so, That great mercies and deliverances require and deserve great acknowledgements and thanksgivings?

O How should this put all us, even the whole people of *England* upon serious examination of our own hearts and ways, how we have behaved our selves towards God in this particular?

What Land, Nation, People have been more engaged to God for former and late deliverances then we have been?

*Joel 2. 21.* I may a little alter the words of the Prophet *Joel*, and say unto *England*, *Fear not O Land, rejoyce and be glad, for the Lord hath done great things.*

But O Land, what hast thou done for God, that hath done so much for thee? What hast thou rendred to the Lord for all his benefits towards thee?

Why surely, what we the Inhabitants of this Land have rendred unto God, may be both our grief to think, and our shame to speak; for indeed, as yet instead of having our hearts affected with zeal, and love, and a longing desire after God for all those great things that he hath done for us, they are rather infected with a loathing and an hating of them: Our mouths that should have been filled with prayers, have rather been full of reproaches, and our tongues to this very day do rather speak *repining*, then *repenting* language; and thus, either ignorantly, or wilfully mistaking mercies for judgments, and privileges for punishments; we murmur at mercy, despise deliverance, and rather chuse to hug destruction within our arms, then to embrace that salvation which God lets us plainly see he hath in store (if we prevent it not) and which he is bringing about apace (if we retard it not) for us.

This will  
be soon  
granted.

That the mercies of the Lord to the *Israelites* (of which you have the History in this *Psalms*) were great and unheard of mercies, I doubt not but all that read, or hear of them will confess; That their carriage towards, and dealings with God who had done so much for them was most detestable, and to be abhorrd by all that have the least seeds either of Grace, or good Nature in them; I doubt not but all will as readily acknowledge.

Now because we are all more apt to judge others then our selves,  
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The *Israelites* condition in Egypt stated.

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**Thus**



Thus briefly as for their condition, it was slavery.

And now I come in the second place to speak of their Deliverance out of this condition.

Their deliverance, 23. that these people under this oppression sighed and cried unto God, and that presently upon this God heard the cries and groanings of his people, and remembered his Covenant with Abraham, Isaac, and Jacob, and looked upon the children of Israel, and had respect unto them, as it is written in the 23, 24 25. Verses of that Chapter.

If seems this people made heavy complaint before the Lord in this time of their affliction and servitude, upon which God hears them, and begins to provide for their deliverance.

To bring about which, the Lord sends *Moses* and *Aaron* first unto the people to comfort them, and gives them hopes (for all their deliverance was not to be wrought in one day) whom when the people saw, and heard the words of the Lord concerning them, they believed, bowing down their heads, and worshipped.

In the next place *Moses* and *Aaron* are sent unto *Pharaoh* to demand their liberty, he answers them roughly, and utterly denies what they came about. Upon this God takes *Pharaoh* in hand, and all his Counsellors, Princes, and people, and visited them and their land with fearful plagues and judgements; of which we have a large History, *Exod.* 7, 8, 9, and 10. Chapters.

*Pharaoh* seeing himself too weak to deal by great hand with God, sent cunningly to *Moses* and *Aaron* to treat with them, and counterfeited a willingness to let the people go, upon some (as he thought) safe propositions, *I will (said he to Moses) let you go to sacrifice to your God in the Wilderness, only you shall not go very far.* Note this, that *Pharaoh* would have had them within call again.

But all these fair words and treaties were nothing else but *Pharaohs* craft and cunning to delay time, and remove the present judgement, and danger which he was in, and feared; for when that was over he hardened his heart again, and plainly shewed that he did but deal deceitfully, and like a Politician with them in all his treaties and offers which he made to them. Well, God suffers him to run on thus for a time, untill he had sufficiently declared his obstinacy, and Gods lenity to all the world; and then presently comes his downfall, and their uprising, or deliverance.

And thus I come to speak briefly of the way or manner of their deliverance,

Hos 5. 15.  
In their  
affliction  
they will  
seek me  
early.  
Tante ma-  
lis erat Ro-  
manam  
condeve-  
gentem.  
Exod. 3. 1.  
Exod. 5.  
3. 4.

Exod. 3.  
28.

This is the  
common  
dealing  
of such  
men.

deliverance, which was after this manner; to wit, It was wrought out with a strong hand, and a stretch'd out arm.

Exod. 6.6.

At first their liberty and deliverance was fairly and mildly proposed by *Moses* unto *Pharaoh*, as *Exod. 5.1*. And if *Pharaoh* had then as wisely hearkened unto him, without question all had been ended very well, *Egypt* had not groan'd under those grievous Judgements, nor *Pharaoh* come to that untimely end.

But all messages and proposals for the peoples freedom, being either totally rejected, or else but craftily and cunningly asserted, or hearkened unto by *Pharaoh*: God, who will not be mocked, or baffled by the greatest King of them all, at last brings out his people from under the clutches of this Tyrant by force, with a strong hand, and a stretch'd out arm, ruining *Pharaoh* and his Host in the red Sea, and bringing the children of *Israel* safe to land.

And thus, he that thought to deal so wisely, brings himself at last to die like a fool, proved to be a plague to his people, a ruiner of his Country, a destroyer of himself; and indeed the wise dealing (as they think) of Tyrants, commonly ends thus. Pharaoh, Exo. 1. 10.

Thus having spoken of their *slavish condition*, and *happy deliverance*; I come in the next place to speak of their *Carriage*, or rather *mischance* towards God their Saviour. Their carriage.

The particulars of their carriage towards God are set down in this 106. *Psalms*: we shall give a short or brief account of them.

In the first place it is charged upon them, *ver. 7*. That they understood not his wonders in *Egypt*. They surely rather lookt upon the plagues and wonders that God wrought in *Egypt* as something beneficial to them rather by chance, then special providence; rather by fate, then by the finger of God, and this God takes very ill. Psal. 106. First charge.

Secondly, It is charged on them *ver. 13*. That they soon forgot Gods Works, and waited not for his Counsel. A second charge.

Thirdly, It is charged upon them *vers. 14*. That they lust in the Wilderness, and tempted God in the Desert. A third charge.

In their Journey thorow the Wilderness of *Sin* towards *Canaan*, though God did provide food sufficient for them, and such as the people of God should have been contented with, especially at such a time as this when they were upon their march, and a multitude together, they should not now have expected that so much plenty and variety of all things at such a pinch as this.

But these inconsiderate people, because they had no flesh, and every thing according to their fancies, fall to murmur against God,

and to with themselves in Egypt again, as *Exod. 16. 3.*

A fourth charge.

Fourthly, It is charged upon them *v. 16.* That they envied Moses in the Camp, & Aaron the servant of the Lord. These people taking their journey from Sin, (where they murmured for bread and flesh) came to a place called Rephidim. *Exod. 17.* and there it seems there was not convenient water for them all, and there they all fell upon Moses and Aaron, giving them very rough language, chiding with them, as the Text saith, *Exod. 17. 2. 3. Wherefore is this that thou hast*

Note this.

*brought us out of Egypt &c?* And indeed this was their common practise when they were displeased at any thing, or thought they lay under any pressure more then ordinary, why then they fell presently upon Moses and Aaron, to chide with, and murmur against them, who had adventured their lives, and done so much for them: That this was their common practice may be seen *Exod. 16. 2. Numb. 19. 3.* And this is that which they are charged with all here, *They envied Moses in the Camp, &c.*

A fifth charge.

Fifthly, It is charged upon them as *vers. 19. and 28.* That they made a Calf in Horeb, and worshipped the molten Image. That they joyned themselves also unto Baalpeor, &c. When they had freedom and liberty, and security to serve and to sacrifice unto God (which without doubt they had not in Egypt) why then in stead of doing this, to wit, of serving God, they fall to serve Idols, to cry unto a golden Calf, *These are thy gods, O Israel.* Now, in stead of serving and worshipping God after his own rule, and prescription, they all go a whoring every man after his own invention.

See *Exod. 8. 26.*

*Exo. 33. 8.*

A sixth charge.

Sixthly, It is charged upon them as *ver 34.* That they did not destroy the Nations, concerning whom the Lord commanded them. It seems, that when the Lord had delivered their enemies into their hands, they executed not that Justice and Judgement upon them which their wickedness deserved, and Gods Justice required; but in stead of this, they rather began to accord, to shake hands with them, and this God took very ill from them.

A seventh charge.

Seventhly, It is charged upon them, *vers. 24.* That they despised the pleasant Land. How was that? were they not willing to have entred into it? No sure, this was not it, they were willing enough to have entred into, and to have enjoyed that pleasant Land. How then did they despise the pleasant Land? Why, the Psalmist tells you how in the immediat following words; *They believed not his Word: That is, When God had brought them to the very borders of the Land,*

Land, and open'd to them the very gates thereof; and they had before that sufficient experience of Gods providence, and dealings with them, which might have made them hardy, to have set upon any adventure; yet these people of little courage, and less Faith, when they come to the very *door of entrance*, they stumble at the *threshold*, and will by all means fall backwards, as *Numb. 14*. Some of those that went to spie the Land, being both men of *Belial*, and *base* degenerate spirits, these dis-hearten all the rest, and tell them what an impossible thing it is for them to master and subdue that Land and People. Why? there (say they) the Cities are *walled*. there we saw the *Gyants*, the sons of *Anak*, and we were in our own sight but as *Grasshoppers*, and so we were in their sight. *Numb. 13. 33.* And thus with such like reports and rumors as these, did those *faithless*, and *faint-hearted* men fill the ears of these foolish and too credulous people.

Upon this the people, (not believing the Word of God; and not considering what he had done, and what he was able to do for them still) they despise the pleasant Land, that is, they are not so much *unwilling*, as *afraid* to enter, and therefore take counsel to choose a new Captain, and away for *Egypt* again, *Numb. 14. 4*. They were so faithless and faint-hearted, that they would rather offer themselves to submit again to the *Egyptians*, their conquer'd Enemies, then venture upon the means for the obtaining of this pleasant Land, though God had so open'd, unhedg'd, and trod the way so plain before them. A brave resolution.

Thus you have seen the *condition*, the *deliverance*, and the *carriage* of the *Israelites* briefly stated; their condition you have seen was *slavish*, their deliverance *glorious*, their carriage *rebellious*. And this leads me to speak a word or two of their *judgements*.

God cannot always abide to see himself slighted, though he's *slow*, yet he's *sure* in punishing.

First, they, when they wanted or disliked with any thing, presently fell to murmur against *Moses* and *Aaron*; Why did you *Exod. 17. 2, 3.* *Moses* and *Aaron* bring us out of *Egypt*? Why did you do thus and thus? But what follow'd this grumbling of theirs? why fire *Numb. 11. 1.* comes down from Heaven and consumes the Murmurers; a strange sin, that people should murmur against those who exposed themselves to all manner of danger for their sakes: And behold; a strange judgement, fire from Heaven consumes them.

After this they began to murmur, because they had no flesh;  
 Numb. 11 We had this and that in Egypt, *We remember the Fish which we did*  
 5. *eat there freely, the Cucumbers, and Melons, and Leeks, &c. but now*  
*our soul is dried away, and there is nothing but this Manna before our*  
 Numb. 11. *eyes. Upon this God gives them flesh, but it was with sower sauce,*  
 33. *for whilst the very flesh was between their teeth, the wrath of God*  
*was kindled against them, and he smote the people with a very great*  
*plague.*

Then again, when they came to the very Borders of the Land,  
 they despised it, that is, they were *faithless*, and *fearful* to enter,  
 they *distrusted* God, and *distracted* themselves with fear, where  
 there was no fear: God takes this very ill from them, that they who  
 Numb. 14. had had so much experience of him, durst not yet trust him, *How long*  
 11. *(saith God) will this people provoke me? how long will it be ere they*  
*believe me, for all the signs that I have shewed among them?* And  
 now what doth God intend to do in this case? why this is his  
 Verse 12. resolution, *He smite them with the pestilence, and dis-inherit them.*

And when the Lord was entreated by *Moses*, so that he did not ge-  
 nerally smite the people, yet he would execute justice and judgement  
 upon some of the chief *Mutineers*, and their judgement was this,  
 Verse 22. *Their Carcases were to fall in the Wilderness*, that is, none of them  
 23. were to enter into that pleasant Land which they had so unworthi-  
 ly despised.

And thus I might go thorow all their several miscarriages and  
 judgements, but their judgements in general for their many mis-  
 carriages are set down in *Psal 106. vers. 40, 41, 42.*

And thus you have had presented to you a brief account; as con-  
 cerning the *Israelites*; first, of their Condition; secondly, of their  
 Deliverance; thirdly, of their Carriage; fourthly of their Judge-  
 ments.

And now I shall further present you with a brief parallel or  
 comparison; how like was their condition and ours, their delive-  
 rance and ours, and how like is their murmuring, or their miscar-  
 riage and ours?

Exod. 7. First, for their Condition, it was slavish, as hath been before  
 and ch. 5. shewed you.

And who can say, that our Condition of late in this Land was  
 any better?

To make a full relation of those many pressures, of that cruel bon-  
 dage



dage the people of this Land (especially the *Godly party*, those that would not be still ready at the *sound of the Cornet, &c.* to fall down before the *golden Image*.) have along time groan'd under ; I say, to make a full Relation of this , would fill a Volumn, (I think it hath many already ; ) and therefore in relation to this, I shall onely say thus much.

That of late, neither our Lives, nor Religion, neither our Estates, nor Liberties have been free to us (under God) to enjoy.

First, neither our *lives*, nor *Religion* have been free for us to enjoy, so enslav'd have we been to *pittiless Persecutors*.

The truth of this, those several Persecutions in the Reigns of several Kings, especially in *Queen Maries* days of late, but *infamous* memory, do abundantly prove. O what *tormenting* ! what *burning* was there in those days ! And who were those that only were not thought worthy to live in the world ? why none but such onely of *Whom the World was not worthy*. Who were those that were made a prey of at that time ? why, only such as *departed from iniquity*. O what Head would not have been as water ! what eye not as a fountain of tears, that had lived in, and seen what was to have been seen in those days ! There might have been seen those, who *Joshua*-like, had resolv'd, that *they and their houses would serve the Lord*, not onely brought before *Rulers* and *Governours*, but by them also sentenc'd to *fire* and *fagot*, for *Christ's sake*. There might have been seen, women with child burnt without all humanity or pitty, even in that condition ; from some the Infants leaping out of the womb into the flame. There might have been seen men and women of almost all ranks and qualities, some imprisoned, some banisht, some consum'd to ashes by devouring fire, and all this because they would not, they could not submit to the irreligious Laws and Ordinances of unreasonable and irreligious *Rulers*, which because they could not *kill* their Souls, made it their daily exercises to *destroy* their Bodies.

How were our Liberties and Estates hunted after in these few years ? What needles and lawless Taxes and Impositions were laid upon the people of this Land, as *Ship-money*, *Monopolies*, &c ?

And when was all this done ? In a time of *War* or *necessity* ? was it for the safety of the Nation ? No, it was in time of *peace*, when we had rest from our Enemies round about, when there was no need of such *ponling* and *pilling* of the poor subject, but onely to

Then it might have been born with

satisfie the *lusts*, and maintain the *Exorbitances* of *profane* and *profuse* men, that were then in high places.

What dreadful Courts were there (of late) of *pretended* Judicature, intended only to enslave, and ensnare the people of the Land? we may instance those of the *Star-Chamber*, and *High-Commission*, &c.

How many at that time, Godly men and women were faine to over-run this their Native Country for their own safety; some to *New-England*, some to other places?

Others were despitefully, and cruelly us'd, and then hurried away, some from Fathers and Mothers, some from wives and children, all from all their friends, and Committed to stinking Prisons and Dungeons.

A Godly Minister that in those dayes opened his mouth and spar'd not, but told *Judah* of her sins, and *Israel* of her transgressions; why such a man was presently arrested for a *troubler of Israel*; A Godly man that did but call (upon special occasion) his brethren and friends about him, to joyn with him in some special duty, as of prayer, or praise, &c. Why this was a *Conventicle*, a crime to be punished by the judge, and divers Godly have been sore troubled, some half, if not quite undone for an offence of this Nature.

Brave Magistrates and Judges the while.

But for all this, I hear a common cry amongst the most of people. O what happy dayes were the dayes of old! What peace, what plenty then! O but consider, doth not this cry sound somewhat like that of the children of *Israel*? We remember the fish which we did eat in *Egypt*; the *Melons* and *Cucumbers*, &c. They never said, we remember now what persecution and slavery our Fathers, our brethren, and sisters, yea our selves lay under there; This had been much for their good if it had been said by them, and better for their credit if it had been so recorded of them.

Numb. 5.

And so many, yea the most now among us have such like words as these in their mouthes, they remember what plenty, and every thing was to be had in those dayes for the back, and belly, &c. and this they can speak of, but they remember not the afflictions of *Joseph* in those dayes, they remember not how ill it went with the people of God at that time, not a word of this, but because they had peace, though it were without truth, because there was a fulness of bread, though a *Famine* of the Word, yet they were well content, and can now even at this day cry out, O what happy dayes were the dayes of old!

But

But consider I pray you, you that so speak; were those such happy dayes, wherein they only that work'd iniquity were set up? Wherein those that feared the Lord were thrown down, and imprisoned, and those that tempted God were delivered? Were those happy dayes in which the people of God durst scarce speak one to another, or pray one with another? Wherein Gods people were undone in their estates, lost in their liberties, exil'd into forraign Countries? Were those happy dayes wherein sin was (not only connived at) but established by a Law? Was not the Lords day prophand *cum privilegio*? Were those happy dayes wherein there were four hundred Priests of Baal, for one Prophet of the Lord?

Book for  
sports up-  
on the  
Lords day.

Beloved, if such dayes as these were such happy dayes, I am sure the Prophet *Elijah* was much out, or mistaken in his judgement, for the dayes he lived in were such dayes as those I have mentioned, and many cry up, and yet this famous Prophet was a weary of them, for he prayed God to be delivered from such happy dayes as were these.

1 Kings  
19. 4.

Therefore beloved, take ye all heed of presetting with a common cry the times past, before the dayes present, for doubtless such cries Numb. as these do too much resemble that common cry of the *Israelites*, we remember the sife of Egypt, &c.

11. 5.

And thus if we parallel the *Israelites* slavish condition in Egypt, with ours formerly in England, we shall find little difference; ours answer'd theirs to the full, and in some respects exceeded.

As first, their Males only were ordered to be murdered by *Pharaohs* special command, not their men, and women: But in our Land, neither Males nor Females were spared, but either *ad aras*, or *ad focos*, either bow to the Altar, or burn in the Fire.

Again, They were made to labour, to make Brick, to build Cities, all which they accounted a most heavy burden, and therefore groaned under it. But truly, if such like as these had been the worst or heaviest burdens imposed upon the people of God in this Land, I am perswaded they would have accounted them rather Mercies than Miseries, if for so doing they might have enjoyed the freedom of their persons, and liberty of their Consciencs: And thus much for their condition, and ours.

In the next place I come to parallel their deliverance and ours. Which I parallel in three respects.

First, their deliverance was unlook't for.

Secondly,

Secondly, it was much oppos'd.

Thirdly, it was wrought out by a strong hand.

In all these respects our deliverance here lately wrought in *England* parallels theirs.

First, theirs was unlookt for, they little expected *Moses* with such a message as he came to them withall.

And I pray consider, was not our deliverance, though as much long'd for, yet as much *unlook't* for as theirs? I may say, that twenty years since, *Who thought of a Parliament?*

Secondly, Their deliverance was much oppos'd, was not ours so? was not all done that the Arm of Flesh, the art of man could possibly bring about to have kept us still in *Egypt*?

Thirdly, Their deliverance was wrought by the strong hand, and stretcht out arm of God, was not ours so *gained*? and is it not still so *guarded*? O! consider, what great thing hath been formerly, or is now every day done in relation to the *perfection*, and *protection* of our freedom and deliverance; but it must needs be confest by us, and ther's reason enough why it may be acknowledged by all, that *the finger of the Lord hath done, doth do this.*

Was it not the *hand* of God that smote lately that great and proud Army of the Scots at *Preston* in our own Land? Was it not the same hand that gave the like defeat to them again at *Dunbar* in their own Country? Yea sure, or else the feeble hands of such a few, and despis'd people could never have fought out such a victory.

But some will say,

*Object.* Do you call this deliverance? are we not in great slavery still? do we not lye under such and such taxes, and payments, which almost take away the half of our Estates?

*Sol.* To this I say, that for one that hath been an Enemy to this cause of God and his peoples, now on foot in this Land; I say, for such a one to *Object* so, and murmur and cry out against what is now acted and carried on by that great and Honorable Assembly of our Land, this is no wonder if such labour and endeavour to bespot all the actions and wayes of our Noble Senators, with all the myre and dirt they are able to throw at them; But for any that profess themselves friends, to *Object* and murmur, or rail thus against them, is much to be admired.

For first, consider, that there is no tax laid on any, or all of us, which is not ( for the time present ) exceedingly necessary, I say *necess-*

*sary,*

*Jury*; and that not to maintain the *Pride* and *Lust* of the *Governours*, (as it was formerly) but the *Peace*, and *Liberty* of the people.

Suppose it were so, that we should pay half we had towards the maintenance of the present and publicke charge; why yet were it not better to part with half to protect the rest, then for greediness of a little to lose all? Suppose when the *Scots* last invaded us, we had before, to have saved a little money, disbanded our Army. I would very fain know what any (reasonable creature) can judge, would have become of all then? what saviors should we have been by this match? had not this been (according to the old proverb) *penny wise, and pound foolish*? Let all judge that are not byased on the wrong side.

Consider again how absurd it is for any of us to say we live, or are in slavery under the present power; for they suffer when we suffer, they pay when we pay, those pressures of War are as heavy on their backs as on ours, and now (considering this) how can any reasonable man say that we live in, or under slavery more then they? We all know the truth of the first, that their Estates are as liable to be taxed as ours, &c. and therefore, as a rational man, I cannot but conclude it not only a *fault*, but a *folly*, an absurdity to say that we live in slavery under the present Rulers and Governours of this Land.

Thereason why tis absurd to speak of slavery under the present power.

Thus having paralleld their condition, and deliverance, I come now to parallel their carriage, or rather miscarriage, and ours.

We have seen what God did for them, but what did they do for him? what did they offer unto the Lord again for all his benefits?

Quest.

Why first, (as a requital for all Gods favours) they tempted him by lusting after flesh, and dainties in the *VVilderness*, as in *verse 14.* of this Psalm.

Sol.

Because they had not altogether that plenty, and fulness they had before, why (these people not considering they were upon a march, and as yet but in the way to a Land flowing with *milk* and *honey*,) presently fall a lusting after flesh, and crying; O! we had this and that in *Egypt*, these *Melons*, those *Cucumbers*, this *flesh*, &c. would God we were there again: here note the base spirits of these people, they preferred thier *Bellies* before their *Liberties*. And this is just our condition; such lusting as was among them, such lusting is now among us; We are now ready most of us to complain, O what plenty!

Psal. 106.



ty? O what fulness of all things was there before these times!

Now we have scarce enough to fill our bellies, and cloath our backs, therefore would God it were with us as formerly.

Thus parallel to theirs are our luskings.

The way  
to prevent  
lusting.

Now to prevent this for the time to come,

Consider, that we are as yet but upon our march, and therefore like an Army upon their march, must for the time present suffer some little want (may be) of many things, untill God bring us to rest and peace in *good quarters*, and therefore till then lets all be content with our allowance, our *daily bread*.

Psal. 106.  
16.  
Numb.  
16, 2.

Secondly, when any thing discontented them, they presently fell upon *Moses* and *Aaron*, crying out, what have you done *Moses* and *Aaron*? this is all long of you, why did you not let us *dine* in *Egypt*? thus *they envied Moses in the camp, and Aaron the servant of the Lord*.

And just thus do we carry towards those *Moses*, and *Aarons* of our Land, which next under God have been the sole instruments of our liberty and freedom; For when we think any thing, any tax, &c. falls heavy upon us, why then we (many of us) break forth into such unadvised words as these, then we cry out against our careful and vigilant Governours, with All this is long of them, this is their doings, *they must raise Armies, they must oppose the King*, and now *they* have brought all to a fair pass, it had been better for us we had been under Monarchy still, under a King still, this is the language of too many. Thus we resemble the *Israelites* in murmuring against those that seek to do us good.

To prevent mur-  
muring a-  
gainst the  
Authority.

Now to prevent such like murmuring as this for the time to come;

First, In looking upon those whom God hath intrusted with the power and rule of this Land; Let us impartially consider, and that, I say first, *their* indefatigable pains, and travel for us; *their* restlessness night and day in considering, and consulting for our peace and security at home, our honour and esteem abroad, when we follow our own business, our recreations at home, and care for none of these things; Their (many of them) lying in the open field, and suffering all the hardships, and facing all the dangers which attend upon war, when we are asleep in our beds, and enjoying all the comforts that accompany peace.

Secondly, consider their daily imployment about publicke affairs,

affaires, their sitting upon publique businesse sometimes, both all day, and all night too, and all little enough.

Many men would be sure to have a care over their own private business and estates, how ever it went with the publique wherein all were concerned : But we may see, if we will, with how much neglect to their own private, our Wife and Noble *Statesman* wholly Negotiate, and busie themselves in the publique Service : And indeed, he that impartially considers this, cannot sure open his mouth to rail or bark against them.

A third miscarriage of the *Israelites* was, *They despised the pleasant Land*, &c. That is, When they heard of the strength of the opposers, they were so weak in faith, and so full of slavish fear, that they would needs have been packing again to *Egypte*. Psal. 106. 24.

And just thus have we done, to wit, despised the pleasant Land, (whereunto God was, and is leading us) as well, I may say as ill as they : For how often of late, when God had beaten the way before us, and opened the door for us, yet for all this, how often, I say, have we refused to come out of our *Royal slavery*, but we have still consulted with flesh and blood, and been ever ready to say, O ! if we should do thus and thus (cast off the yoke of Tyranny, and make our selves a free people) why then all the Kings and Nations in the world will rise and war against us, and so we shall be swallowed up at a bit ; and thus had not God dealt with us, as he did with *Lot*. *laid his hand upon ours, and brought us forth*, we had been in the old condition still. This was a general cry. Gen. 19. 26.

But to prevent this, that is, such like despising of the pleasant Land when God opens the passage ; I say, consider thus much.

First, How God doth watch over them to save and secure them in all their ways, that dare adventure to follow where the Cloud leads before them, let the way seem, or be never so dangerous. O, I say consider how the Lord looks to those that rest, & live more upon *Faith* then upon *Sence*, that consult more with *Faith* then *Reason*.

*Israel* was bid to go forward into the Sea ; now they might have said ; O, but then we shall be all drowned, how can the waters stand like a wall ? but they trusting God, and making no doubt, He led them thorow without any difficulty.

*Gideon*, When God bid him fall on upon so many thousands with his three hundred men, might have replied, Why Lord, they are so many thousands, five, ten for one ; but he went on boldly as God

commanded him, and the Lord brought him off with great honour and triumph.

Without doubt many, if not most of those who spake so much against that which God hath now done for us, and amongst us, and also withdrew their helping hand from the Work, made this a chief reason; that if such or such a thing should be done, why then all the Princes in the world would make the Cause and Case their own, and joyn and come against us: But we had some *Moses* who adventured to step in to this red Sea, and some children of *Israel* which followed, casting away all fear of drowning; we had some *Gideons* that ventured with their three hundreds against so many hundred thousands, and God hath brought them off with honor and victory, and he still keeps them and us safe and secure.

For consider, I pray you, that though a work so strange to all the world, (because Justice and Judgement is strange to them) hath been lately wrought among us: Consider, I say, why that yet we are not invaded; though *Gebal* and *Ammon*, and *Amalek* do conspire against us, yet they are not able to do us any harm; nay, we are rather at this very time a terror unto them, then they unto us.

Thus shall they be blest that trust in God; This honour all his Saints shall have, to bind their Kings in chains, and Princes in fetters of iron.

We had  
like to have  
done so.

A fourth miscarriage charged upon them was, That when they had conquered their enemies, that even then they joyned hands with them, without executing due Justice and judgement upon them.

And were not we in a fair, or rather a *soul* way of doing so? Had not we like to have let *Benhadad* escape when the Lord had delivered him into our hands?

But the guilt of this hath been in some measure washed off. Justice hath of late broke the bank, and run down our streets like a mighty stream, so that the *Achans* of our *Israel* have been swept away by it; and therefore I shall say no more to this particular.

Psal. 106.  
28.  
Ver. 39.

A fifth miscarriage of theirs, was, That when they had all the liberty, freedom and security that could be to serve and sacrifice unto the Lord their God, then they served and sacrificed unto Idols, then they joyned themselves unto *Baalpeor*, and defiled themselves with their own works, and went a whoring after their own inventions; That is, they served God not according to his Rule and Prescription, but their own. And

And O ! How justly may this be charged upon us in this Land ?  
Time was when we mourned for want of liberty and freedom to  
serve God ; and now we have this, we turn our *liberty into licenti-*  
*ousness*, and Gods *grace into wantonness*.

O what strange Opinions ! what unheard of practises are amongst  
us every one, almost, defiling himself with his own works, and go-  
ing a whoring after his own inventions.

Thus you have had their condition and ours, their deliverance  
and ours, their miscarriage and ours parallel'd.

And now I should come as to the next in order, to parallel their  
Judgements and ours, but the *long suffering* and *patience* of God  
towards us, doth as yet (and I hope will ever) prevent me that ;  
He hath *saved* us as he did them, but he hath not *plagued* us as he did  
them ; though we have made our selves *equal* with them in sin, yet  
God hath not made us *even* with them in suffering.

And now, O *England* ! what doth the Lord thy God require of  
thee ? why, *Præcurrat pœnitentia, nè currat sententia*. O, that our  
repentance now might overrun, and so stop Gods sentence, lest, as  
God hath just cause to say unto us in this Land, as once unto  
*Israel*, *You have I known of all the Families of the earth* ; so he con-  
cludes with us also, as with them, *therefore I will punish you* (more  
then all) *for your iniquities*.

Let us therefore break off our sins by righteousness, our murmur-  
ings by thanksgivings, our impenitence by repentance, that so we  
remembring our God that hath done great things for us in this Land of  
our Nativity, he may also remember us still, to keep up his Fence and  
Hedge about us, give us peace and security at home, honor and esteem  
abroad, that so we may be a staff to our Friends, a rod to our Enemies,  
are now in the eyes of all that are upon us, that all that hear of us may  
say, *Who is like unto thee, O England ! who is like unto thee O People* Deut. 33.  
*saved by the Lord the shield of thy Help, and the sword of thy Excel-* 29.  
*lency, thy enemies shall be found liars unto thee, and thou shalt tread*  
*upon their high places.*

Such honor and renown shall a people have that forget not the  
Lord their Saviour, who hath done great things for them : And this  
brings me to my last Observation, To wit ;

*That when God begins to do, He commonly doth great things.*

*Dauid.*

Tis true, God is oft long before he begins to take in hand his,  
and his peoples enemies, He many times for a time suffers the

plow to plough long upon their backs, and the trees in his Orchard to stand there as it were without a Fence or Hedge; so that the wild Boors out of the Forrest come in amongst them, and all Passengers by, pluck and crop the branches; and this comes to pass, not because God is slack, or delights to see his people oppressed, but because he is *long suffering*, and delights not in the ruin, though of grand offenders.

2 Pet. 3.9.

But when God doth come, he comes with an iron arm, laying heavy load on where he lights.

Where or when the Lord doth take in hand, (after much forewarning, and long suffering) a wicked Prince, or People, or Family, he doth not then usually play or jest with them, he doth many times not onely lop off a branch or two, but cuts down the whole tree.

He doth usually not only *bend* but *break*, not onely wound but kill, not onely bruise the heel, but break the head of the Rule and Dominion of wicked and Oppressing Governors, laying their Honours, not onely in the *dark* for a while, but in the *dust* for ever. Therefore said David, *Be Wise now therefore O ye Kings, serve the Lord with fear*; or else saith he, as in *Psal. 2. v. 9.* there's one a coming that will *break you with a rod of Iron*, and not onely so, for a thing but onely broken, as a leg or arm, may be piec'd again; but he saith farther, that he shall *dash them in pieces like a Potters vessel*. A Potters vessel dash't in pieces cannot be set sound and in order again.

Psal. 2. 10.

So I say, God is oft long ere he begins, before he strikes his Enemies; but let them be who they will, either Princes, or people, high, or mighty, when God once takes them in hand, he lays on with an Iron rod so, that he usually dashes the pomp or honour of such people so in pieces, that it can never be repaired, never patcht up again. It is therefore *a fearful thing to fall into the hands of the living God*.

When God begins, he usually doth great things, or works wonderful changes: He let the old world alone a long time, but when he began, he made a *sweep* among them, a great change.

Gen. 6.

He let alone for a long space the pride and pomp of *Sodom* and *Gomorrhah*, and they had a *Lot*, a preacher of righteousness among them, but when nothing would prevail with them, when God was (as I may so say) forced, (for he strikes not willingly) to begin

with



with them, he *deals* without dallying, he wounds without healing, he in fine, wrought such a change among them, as presently turn'd all their honour into ashes.

God for a time suffered the Israelites to sigh and suffer under Pharaoh in Egypt, & him to insult over them, but when he did come to visit him for his tyranny, & Egypt for her unkindness to his people, they were no small things that he did there, for he left not Pharaoh till he had left him in the red Sea, and buryed with him there the power and strength of all Egypt, to serve for a warning (if they would take any) to all Oppressors, to take heed how they vex Gods people, and also to all such Royalists as are so ready, be the Cause never so unjust, to take the Oppressors part.

Saul was a King chosen by God to Reign over Israel, but when he slighted Gods command, and did that which was right only in his own eyes; why then what said God? Why, *It repenteth me that I have made Saul King.* Therefore God let him Reign till his time was come, and then laid his life together with his Honour and Scepter in the dust; Yea, and not onely his personal Honour and Rule, but the Honour also of his Posterity and family; For though he was the Father of a Jonathan, a good and godly Prince, yet for the sin of his Father, the Kingdom was taken from him. 1 Sam. 15. 11.

God let Ahab alone a space to Reign, and play the Tyrant in Israel, but he took him in hand at last, and then he paid him home, leaving him not, untill he had ruin'd the honour, rac'd out the name, buryed the memorial of his whole house. 2 King. 9. 8.

Thus as Solomon saith, *the name of the wicked shall rot;* and thus God doth sometimes visit the sins of the Fathers upon the children, Prov. 10. 7. Exod. 20. 5.

Thus I say, when God begins with Kings, with Nations, with Governments, he doth usually bring to pass strange and terrible things. He removes the diadem, takes of the Crown, he Overturns, Ezek. 21. 25, 26, 27. overturns, overturns.

Thus you see when God begins, he doth great and notable things, things to be talk'd of.

But why doth God do such great things still when he begins *Quest.* to do?

Would you, beloved, have God begin to do, make a great shew, and then do small things? things by the half? would you have him draw, and whet his glittering sword, and then put it up again without Sol.

without cutting: would you have God make a shew of stopping the stream, and then sit down and let it *break* upon him? would you have him make a great flourish, as though he would deliver his people, and then leave them as bad, or worse then he found them?

O consider, it were dishonourable for God to deal thus, and therefore he will not do it.

'Tis true, the Lord after he had done much for the *Israelites*, towards the accomplishing of the great work of their redemption out of *Egypt*, and installment or instating in a Land of liberty; yet upon, or by reason of their ingratitude, and base carriage towards him, he threatned to depart from them, to leave both them, and the work but half done.

Numb. 14.  
11.

But what said *Moses* to God upon this? why then Lord, said *Moses* (if thou goest not thorow with thy work, if thou leavest off now,) *The Egyptians shall hear it, and they will tell it to the Inhabitants of this Land, and then the Nations which have heard the fame of thee, will speak, saying, because the Lord was not able to bring this people into the Land, which he sware unto them, therefore he hath slain them in the Wilderness.*

Veil. 13.

Thus I say, for God to begin, and promise much, and great, and then break off, and do but small things. This would defame his Honour, and bring him into contempt, or make him despicable in the eyes of wicked and ungodly men.

If he should not lay the wicked in the dust, when he once takes them in hand, they would be apt to say, he was not able. Therefore

Reasons  
why God  
doth great  
things.

*God when he begins, doth usually great and terrible things.*

And that first, that he may shew that he is God, and not man.

Secondly, The creature may confesse, that in comparison of God he is a *worm* and *no man*.

First, That God may shew that he is God and not man, and therefore he doth like a God, and not like a man; man oft doth small things, things by the halves, things not worth talking of, and herein he doth but like himself, like man. Now God goeth thorow with his work, and his work is very great, or he doth great things, and herein he doth but like himself, hereby he sheweth himself to be but what he is, that is indeed *God*, and not *man*. Such things as these become him, *Non decet exiguis rebus adesse Jovi.*

Great things are the things of a God, untrodden, and unsearchable

able ways, the ways of God, and hidden counsel is the counsel of God.

God doth great things, that he may be known.

First, That he is.

Secondly, What he is.

Therefore said he to *Moses*, *Say to the children of Israel, I will redeem you from Egypt, with a stretcht out arm, and with great judgements* (not with a weak arm, not with small judgements) but there shall be great opposition: And why so? why *vers. 7. That they may know that I am the Lord.* Exod. 6. 6. Note this.

The Lord here would do great things in *Egypt*, he would suffer great opposition to be made, and then make his, and his peoples way thorow all, and bring great judgements on the Opposers; that it might be known by these great things and judgements, that great was the Lord, that had to do with them. Therefore God let *Pharaoh* go on and harden his heart, when as God could either have bended or broken him in a moment: But God would work their redemption another way, and that thorow much opposition, and all this, that the *Egyptians* might know that he was God, that they might know the difference betwixt the power of God, and the weakness of man, betwixt the wisdom of God, and the foolishness of man: Therefore God told *Moses* before hand, *But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth my people by great judgements.* Thus God when he begins doth great things, that he may first shew himself to be God, not man. Exod. 7. 4.

Secondly, That the Creature seeing these great things, may confess, that in comparison of God, he is a worm and no man. Reas. 2.

Thus *David* a great King (but incomparison of God no man) confest, *Psal. 22. 6. I am a worm and no man.* And God can tread upon the greatest Monarch, as a man treads upon a worm that lyeth in his way. God doth great things, that we may see and confess our nothingness in respect of him.

Therefore *Moses* considering the great things and wonders which God had wrought in his days, humbly abaseth himself, and all others in comparison of him, (as *Exod. 15. 11.*) Saying, *who is like unto thee O God, who is like unto thee? glorious in holiness, fearful in praysses, doing wonders.* Job 38.

God takes this way with *Job*, to convince him of his own nothingness

thingness in respect of his *Creator*. Come *Job* saith God, gird up thy Loyns now like a man, put thy best side outwards, and tell me *where wast thou when I laid the foundation of the Earth? &c.* And thus God goeth on by the declaration of his great things to convince *Job* that he was nothing to God: At the consideration of which, *Job* cryeth out, *Behold I am vile, what shall I answer thee?* as if he had said, I have medled too much already, and therefore he goeth on, *ver. 5. I have once spoken, but I will proceed no farther.*

Job 40. 4.

Thus God doth great things when he begins, that he may shew himself to be God, because such things are like the things of a God. And that the creature seeing such things as these; things that are too wonderful for him, may confess its own *nothingness* in comparison of Gods *Almightiness*.

Thus having shew'd, that first, when God begins, he usually doth great things; and secondly, why, when he begins, he doth such great, and not smaller things? I come in the next place to speak of, and shew what great things God hath done for, and amongst us in this Land and Nation.

Truly, God hath been good unto our *Israel*, and hath done great things for, and amongst us:

When  
Gods great  
things  
may be  
seen,

And that first, in respect of the matter, or the things themselves,  
Secondly, in respect of the manner, or the way whereby he hath done them.

In both these respects, he hath done great things for us, And that,

First, In Relation to our Parliament.

Secondly, In relation to our Armies.

Thirdly, In relation to our Enemies.

Fourthly, In relation to our Changes.

In relation to all these, God hath done great things.

In what  
respects  
God hath  
done great  
things for  
the Parli-  
ament,

1. God hath done great things for us in relation to our Parliament, and that if we respect or consider,

First, Their unhop'd and unlook't for assembling.

Secondly, Their strange and wonderful preserving.

Thirdly, Their most happy, but much envied agreeing.

First, If we respect or consider their calling or assembling to be a *Parliament*, the very great things of God may be seen in this.

Beloved, This great and honourable meeting in Parliament, the only visible *Pillar* to prop up the *leaning Liberty* of the people of this Land, against *pressing* and *prevailing* Tyranny, was by the  
strong

strong arm of God, beyond expectation, *rear'd up* from the ground upon which it had a long time lain, yea for so many years, that the *hopes*, if not the very remembrance of it was almost worn out, untill the grand exigency of the late Kings affairs did compell him to assemble them, and the gracious and wise providence of God did so order things, that it was put out of his power to dissolve them. His Wars with the Scots.

Secondly, the great things of God appear, if we consider their preservation from the first, to this day.

To draw out particulars of Gods special care and providence over them, in securing them from so many dangers which have still hung, ( and but in twined threads, ) over their heads, this would be too much for me to speak, and you to hear at this time ; Only I shall say thus much ;

That what ever Power and Policy, Treachery and Cruelty, *Mis-* chief and Malice could invent, hath been carried on with Might and Main against them, as also against all the Godly Party in this Land, and yet God hath made them the head and not the tail, as at this very day. Manibus pedibusq;

And now what shall we say to this ? why surely it is the Lords own doing, and it may well be marvellous in our eyes.

Thirdly, the great things of God appear, if we consider their so happy according, or agreeing. Divide & impera.

O ! How hath this been envied at by all the contrary faction ; how have Devils and men contriv'd to break this staff of bands among them ? And yet, though there hath been indeed too much difference in opinion and counsel amongst them, about the managing and carrying on of some publique affairs, yet it could never as yet be said of them ; *tot sententie quot homines*, but God hath still kept a sufficient number of them together, to whom he hath given one heart and one minde to carry on the work to this very day. This rightly considered, is no small or common providence.

Secondly, God hath done great things for us and among us, and that in relation to our Armies, our forces both by Sea, and Land. How hath he honoured our Navy by Sea, our Army by Land, by going forth himself as the Generall and Lord of our Hosts ; How hath he led them on with courage, and brought them off with Triumph ! How hath he dashed the hopes of the adversary, and remov'd the fears of his people, by quenching in the very smoke those mutinies and divisions Much plotting to divide the Army.



sions which were *blowing* to have been made *blaze* among them.

How precious in his eyes hath been the blood of his *Saints militant* ! So that he hath many, yea most times defeated the enemy with very little loss on his peoples side; as for instance, the great victories at *Naisby*, at *Preston*, at *Dunbar*, in all which places there were at least (by credible report) more then *threescore thousand* of the Enemy defeated, taken, and slain, and yet in respect of that little loss on our side I may almost say of all these conquerings, that they were *victoria incrementa*, bloodless Victories.

Thirdly, the Lord hath done great things amongst us in relation to our Enemies.

Of *mighty*, he hath made them *mean* ; of the *head* he hath made them the *tail* ; of *wise*, he hath made them *foolish* ; their *strength* he hath turned to *weakness* ; their *courage* to *cowardise*, so that one hath chased *ten*, and *ten* an *hundred*.

So they  
did at  
*Preston*.

Now all these are great things, that God should turn wisdom to foolishness, strength to weakness, and all which he hath but lately done amongst our Enemies, for we know that *they were wise in their generation* ( as the children of the World are ) they were valiant of their hands, resolute in their undertakings, and we all know how God hath caught them in their *craft*, effeminated them in their courage, blasted and blown upon their proceedings. And are not all these great things ?

Fourthly, Gods great things appear amongst us, and that also in relation to our *changes*.

Who would have thought twenty years since that this late then *servile* and oppressed *Kingdom*, should have been so soon metamorphosed into a *free State* ?

Surely ( beloved ) it had never been *thought of*, much less *done*, had not Gods *thoughts been above our thoughts*, and his *wayes above our wayes*, and his *power above all powers*.

And it is very evident, that ( as I laid down in the third place ) God alone by his *might*, *power*, and *wisdom* hath brought to pass all these *great things* ; And that if we seriously consider,

First, the smallness of the number of the *Instruments* in this great work.

Secondly, the greatness and the multitude of the *opposers*.

First, the small number of those that acted, that labored in this work,

How

How many, and how great those were that deserted it we all know, for what reason God best knows, I shall not for my own part judge any, *qui sequebatur eum qui christum erat* To bring about such a Mar. 7. work as this, why alas, our Noble Senators, and all the strength they could muster together were look't upon but as so many *Grasshoppers* by those children of *Anak* which were on the other side. And indeed I think they were but *mean* in their own eyes in respect of the work they had in hand, and therefore God, that God which debaseth the *lofty* and exalteth the *lowly*, hath anointed them with the *Oyle of gladness* above their fellows.

Thirdly, Gods great things appear in this change, if we consider the greatness of the resistance, and yet he hath brought *great things* to *nothing* that have oppos'd it; what Petitions were on foot to oppose this, as from *Kent, Essex*? and then what *railings*? then what *risings* against the actors in this work?

Truly if it be considered what *Forces*, and *Armies*, what *every thing* was on foot to oppose and hinder what is now brought to pass, a man whose *reason* is not *bruted* must needs say, and confess (as once the *Egyptians* did) *The finger of the Lord hath done this.*

It is thought, ( and that upon second thoughts too ) that the Summer before our great change was wrought, there were neer upon the number of an *hundred thousand* men that rose up in opposition against it, when there was scarce the fifth part of that harmony to resist. And that we could, that we would but consider the *great things* of God, in bringing to nothing *these great things, great risings, great railings* of men. Note that.

It is worth every mans observing, that God so confounded the Enemy that appeared that Summer, that ( though without doubt they had plotted it ) yet they could not bring it about so, as all to rise as one man, on one day; For if this had been done there would have been more to do then was, and yet nothing too impossible for God to have brought about.

But see the admirable providence of God, they like *fools* ( for God insatuates such men ) rose one party before another, ( as the rising in *Wales* before that in *Kent*, that in *Kent* before the *Scots* were quite ready ) and so by the *hand* of God, and *help* of lawful means for that purpose, they were ruined and defeated one party after another, before there was among them a *vis unita*, an united strength. Thus I say the great things of God appear in relation to *fortior.*

Pfal. 23.  
16.

our *changes*, and it also appears that God alone hath wrought all these great things, if we consider the smallness or fewness of the Instruments that God chose to act this work, and the strength and multitude of the Enemy that opposed them. But *there is no King saved by the multitude of an Host: A mighty man is not delivered by his much strength.*

And thus it having been shew'd that, and what great things God hath done for us, both in regard of the matters done, and the manner of doing.

I come now to the last particular, and that is, how, or what all these great things that God hath done for us, and amongst us should work upon us, and in us.

To this I say, that the consideration of what *great things* the Lord hath wrought and brought to pass among us, should have its influence or work ;

First, upon the Instruments that were made use of in, and all that were well wishers to this work.

Secondly, upon those whom God suffered, and their own deceiving Spirits tempted to oppose.

Luke 2.  
14.

And first, the influence that the consideration of this ( to wit, that God alone hath wrought all these great things for us and amongst us, ) should have, and work upon those that God employed in the service, should be this, to wit, In the first place to lift up their hands and hearts to heaven, and cry out, *Δεξα θω εν ψαλμω*, glory be to God in the highest. O let not any of the Instruments ascribe unto themselves, or dare to take upon them to wear the honour, when God alone hath won the day.

Therefore seeing God alone hath done all these great things for and amongst us, lets be still humbling of our selves, and exalting him, and say, *Not unto us O Lord, not unto us, but to thy Name be praise.*

Secondly, Hath God done and wrought all these great things amongst us ?

This then should work something upon the opposers, and those that have been evil willers & wishers to this great change, and work wrought amongst us. And the work or influence that the consideration of Gods carrying on amongst us should have, or work upon those that have been opposers, should be this ; to wit, to stand still, and not to oppose the salvation of the Lord ; this should make them to be quiet ; it were wisdom for them all now to be so instructed, as

to kiss the Son before he be more angry, and they perish in the way, Psalm. 2.  
and become as dung upon the earth.

If they will stand still, they may in time see, and perhaps be sharers in that salvation which God hath prepared, and is now bringing about for his people in this Land; if they will not, yet God will have his way, and he will speak peace unto his people, but desolation and sudden destruction to those that trouble them.

Thus you see what, Gods great things lately done amongst us, and for us; I say what. and how they should work upon us, both upon those that have been imployed in the Work to forward it; and those that have been engaged to hinder and oppose it. It is good for the first to give all to God, and nothing to themselves. It is wisdom for the other to sit still, and seeing they cannot hinder, to let God have his way; for *whosoever will set the Briars and Thorns against him in Battel, he will go thorow them, and burn them together.* Isa. 27. 4.

Again, Hath God done great things amongst us, and for us all?

This then should put us on all to ask among our selves such a like question, as that King *Ahasuerus* did of his Nobles that were about him, when he found in the Book of the *Chronicles* what a great good thing *Mordecai* the Jew had done for him in relation to his life. *Ester 6. What honor (said he) and dignity hath been done unto him for this?* So 3. we all seeing and knowing what great and good things the Lord hath done for us all in this Land: Why, the next thing we should do, should be to question with our selves, and one with another, *What honor and dignity hath been done to God by us?*

This question, or at least the praise of it hath been too much forgotten and neglected by us, The Lord charge it not upon us all.

The more God hath done for us, the less have we done for him; as his mercies have been multiplied upon us, so have our sins been increased against him. What returns hath God had from us for all his great things for us?

Alas, We may grieve to think, and blush to speak. God hath done great things for us, and we labour to undo all again.

And, who are these that do thus? Why, the very people of God themselves in this Land, by their raising of, and fomenting divisions one among another, to the great encouragement of the common Enemy, and the great discouragement of those that are in Authority over us; who may say of those wounds and scars which they have, and do daily receive; *These are they wherewith we are wounded in the houses of our friends.* Notwithstanding all Gods great things which  
he

1. 1.  
Gen. 19.

he hath done for us, notwithstanding all we have seen and heard, both of Gods unspeakable love, and our enemies irreconcilable rage and malice against us; yet we are such a people, yea, even the very *Lots* of this land, that God must either lay his hands on ours, and miraculously carry us out as he did him, or else we will linger in *Sodom* till we burn there. Now we should all *close* one with another, to praise God for his great things; we all *clasp* one against another, by which means God loseth his *praise*, and we our *peace*.

God that looks down from heaven upon the children of men, can see here little love, little unity amongst brethren; for here the builders of *Bethel* are more divided then those of *Babel*, and that in heart as well as in language.

Here, notwithstanding all the great things God hath done for us all, yet those *reach out* their hands to bathe them in one anothers blood, that (without doubt) shall one day *rest* together, and shake hands in *Abrahams* bosom. It were better to conceal, then uncover this, but that it is already told in *Gath*, and proclaimed in the streets of *Ascalon*, and this makes the daughters of the *Philistines* rejoyce, and the *uncircumcised* triumph. And how is it, that now after all Gods great things done for us, yet the enemy so insults and hopes, and we are so cast down and fear? Why tis their own union, and our divisions that gives them too good ground for the one, and us too much reason for the other.

But now, O that these *boastings* among the enemies might quench these burnings among friends! for indeed these are the only fires that give heat and warmth to their else frozen, starved, and dying hopes.

Let *Abrahams* argument which he used to *Lot* avail with us, as well as with him: *Let there be no discention between thee and me, for we are brethren.*

I may add also that the *Caananite*, and *Perizite* are still in the *Land*, and therefore we had need to quench and put out these fires and flames among us, lest the common enemy at last dance in the ashes of us all.

If after all Gods great things done for us, we had but carried our selves like dutifull sons to him, and like brethren one toward another, all the Nations in the World might probably have had just cause to have said of us, as once it was said of *Israel*, Happy art thou O *England*, who is like unto thee? O people saved by the Lord!

Dent. 33.  
29.

But yet self *honor* and *interest*, and I may also add self *humor* and *opinion* do like so many hurtfull prouts, suck so much of the sap of our



our common sense, and reason from us, that we carry ourselves so  
( I mean in such a froward and contradicting way ) both to-  
wards one another, and the Authority that is above us all, as if we  
were a people rather desirous to live under a *Common noe*, then in a  
*Common weal*.

And indeed if we still persist after all Gods great things for us ;  
thus to slight and abuse his mercies ; thus to be as pricks in the eyes  
of one another, and thorns in the sides of the Authority over us ;  
God may justly undo all that he hath done for us ; and then it may  
be said unto us on the contrary, *Miserable art thou O England, who  
is like unto thee, O people, that mightst have been saved by thy God but  
wouldest needs be deceived and ruined by thy self.*

And now what shall we do ? shall we still like thorns prick the  
eyes, and run into the sides one of another ? Is there no balm in  
our *Gilead* ? is there no Physician here ?

The wound is grievous, ( and I fear the bad dressing of it hath  
made it greater ) but is it incurable ? God forbid.

It was said, that in the dayes of old, in troublesom and divided Mal. 3. 16.  
times the *People of God met and spake oft one to another, and the Lord  
bearned, and heard it ; and a Book of remembrance was written be-  
fore him for them that feared the Lord, and thought upon his name,  
and they shall be mine saith the Lord, &c.*

But now the people of God fly from one another, revile and re-  
proach one another ; O that the Lord may not hear this ! O that  
this may never be written before the Lord ! Or else, that the Book  
wherein it is registred, may never be read in his ears, least he deny  
us, and say, *these shall be none of mine.*

O ! that now then after all Gods great things, and our own no  
small divisions ; O ! that I say, the people of God would often  
meet, and talk one with another, that they would pray one for, and  
with another, that they would strive to cure and not to uncover  
one anothers infirmities, *bearing with one another in love.*

It did never more concern all the people of God to leave off all  
murmuring and repining, and to deny every self interest more then at  
this very time ; for *Gabal & Amon, & Ammalek* are all at a Counsel  
of War together at this very time, and they all vote, *Come, Let's cut  
them off from being a Nation, that the name of Israel may be no more  
in remembrance.* And is it not time now all to joyn together ? all  
that we have lies at stake, and we have neighbours that would fain  
be parting all among themselves, and therefore it is our best and wis- Psal. 83.

self course to assist those that stand to keep the Goale, ( that is, the Parliament of this Commonwealth ) and these we should assist,

First, with our prayers.

Secondly, with our purses.

Thirdly, with our persons.

First, with our prayers, that God would give them courage, that they may not be *over-cow'd*; and *wisdom*, that they may not be *omitted* by the Enemy.

Secondly, with our purses and Estates: War cannot at any time be mannaged without means, and Peace cannot many times be settled without War. The pride of this Nation is enough to make a mans eyes *dazle* to see what glittering there is up and down in silver and gold, and yet the perverseness of this people may make a mans ears *single* to hear what murmuring, how unwillingly they part but with a little contribution, when both the honour and interest of the Commonwealth lies at stake.

Thirdly, with our persons, if the enemy all joyn as one man, and say, *I will pursue*, & Gods people should all close as one man, and say, *I will defend*. When there was to be a general rising of the Jews Enemies against them, there was then as generall opposition made by the Jews against their Enemies. Those perhaps *drew a sword* then that never *saw* one before. If our case should be as theirs, their practice should be ours. At such a time as this when *Gebal* and *Ammon* and all conspire together, why then there's a generall call, and a particular warrant for all, and every one that wisheth well to *Jerusalem* to get upon the wall.

O that now then we would all close together, and help to forward this great work, this strange work that God is now bringing about in this Land; May be some of us may by this *change* loose some great friends, some particular honours, and interelts, and profits which we might have had if otherwise; suppose all this, and is this any of our particular cases? VVhy then let us remember what, and how Christ hath taught us to pray, not *ours*, but *thy Kingdom come*; not *ours*, but *thy Will be done in earth as it is in heaven*.

Lastly, doth God usually do great things when he begins? when he takes in hand oppressing Princes, wicked and insulking Rulers, doth he not only bruise, but commonly break them with his rod of iron? doth he not lay their Honors and Scepters in the dust, but also many times the very name and honor of their Families, and posterity also?

Why

Exodus

15. 9.

Exher. 9.

Matthew

6. 10.

Use.

Why then, when or where God begins to take such in hand; O let us look for, let us expect no otherwise, but both to see and hear of strange and terrible things done against them.

Let not us then here in *England* stand so agast, or make so much ado at that which God hath so lately brought to pass amongst us, as if the like things or changes had never before been either done or seen; for it is usual with God to do thus, when as he once begins to visit the sins of the fathers upon the children. They that are wise to consider and understand what, and which have been Gods ways and actions in former times, how, and what changes he hath wrought; how he hath deposed Kings, and disposed of their Kingdoms unto others; such I say as wisely consider of these things, will not think, or make so strange of what God hath in this respect lately wrought amongst us in this Land. Doth not *Daniel* say, that the most High ruleth in the Kingdoms of men, and disposeth of them to Whomsoever he pleaseth? Dan. 4. 25.

God sometimes destroys the ancient Government, removes the Governours of a Land or Nation, and placeth new, both Governours and Governments, for reasons best known to himself; Sometime he destroys Governours, Governments, governed altogether.

After this manner God destroyed those once famous Cities of *Sodom* and *Gomorrhah*, I say famous for their situation, though infamous for the sins of their Inhabitants. Gen. 19.

So that great and strong Citie *Jerusalem*, the Metropolitane of so many great and renowned Kings, the beauty of the whole world, was at last as Christ foretold, and God hath decreed, sack'd, and utterly destroy'd by the *Romans*. Mat. 24.

So that once famous City *Troy*, after a long siege utterly ruined and laid wast by the *Grecians*, so that the Poet saith, *nunc sages est ubi troja fuit*.

Again, sometime God destroys not a Land, I mean the Cities and People of it, but onely the old and former Governours, and Government of it, he changeth them.

So he took away the Kingdom and Government of *Assyria* from the Kings of the ancient Line, and gave it to the *Medes* and *Persians*, according to that hand-writing upon the Wall, *Dan. 5. 28. Thy Kingdom is divided, &c.* And accordingly it was taken away from *Belshazzar*, and given to *Darius*, and there ended the *Assyrian* Monarchy.

So the *Persian* Monarchy flourisheth its set time, then faded; for at

last it was taken away from *Darius* the last King thereof, and the government transfer'd to *Alexander* the Great, who overthrew him (as I take it) in three great pitch Battels, and took his Crown from him. And when *Alexander* died, his vast Empire was also buried with him, none of his Posterity ever sitting upon his Throne; for his great Captains soon divided those conquer'd Countreys among themselves making themselves Kings over them, and at last all these Kingdoms were taken from them or their Posterity by the *Romans*, and reduc'd under their Monarchy.

And thus I might be very large in speaking of many and several Revolutions and Changes, which have hapned to, and in several Countreys and Nations, but I think what hath been already said, and what is daily seen, is abundantly sufficient both to enform, and convince us all; That as Cities, Kingdoms, Governments have their birth, so they have also their burial.

Thus we have seen what God hath done formerly to Kings, Kingdoms, Nations, Governments, Governours of all sorts. God we see doth great things when he begins, and the consideration of this should teach us not to be dismayed, nor fret, or murmur at those great things, that great Change which God hath now wrought amongst us in this Land, as if the like had never been done, or seen before in any Land, or Nation; for indeed God hath wrought the very same things, and changes in other places, amongst other people, as hath been observed before.

To conclude then, The Lord hath done great things in and for this Land wherein we live, and great is that good which we are like (if we our selves retard it not) suddenly to reap from those great things God hath done, and is a doing for us; Therefore let it never be said that the Lord hath done great things at which we murmur and are mad, but let us all say and sing with the Church of old, celebrating their return out of Egypt. *The Lord hath done great things for us, whereof we are glad and rejoyce.*

It may be  
said so yet.

*Sic Magna ex parvis, Deus optime maximo profers;  
Sicque decet magno, magna creare Deo.*

From things that seem of little weight,  
Great wonders God doth bring:

And these renown the strength and might,  
Of that Almighty King.

F I N I S.

